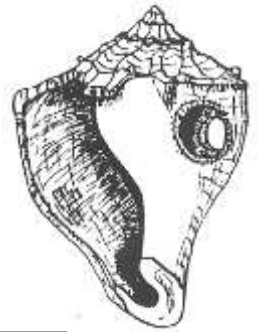


SWFAS

NEWSLETTER

THE SOUTHWEST FLORIDA ARCHAEOLOGICAL SOCIETY



JOHN G. BERIAULT, ACTING EDITOR

VOLUME 16, NUMBER 1

JANUARY, 2000

THE FAS2000 CONFERENCE - WE'RE MAKING PROGRESS - BUT WE STILL NEED YOUR HELP!!!

On December 13th, an intrepid group of the membership (Charlie Strader, Steve Tutko and yours truly) visited the Holiday Inn SunSpree Resort Hotel, the site for the FAS2000 Conference. This was done to finalize plans with the Hotel as to needs and arrangements for the Conference. The meeting with the Hotel representative, Christel LaBergerie, went swiftly and well thanks to the impressive preparation made by Charlie Strader, who had devised a projected schedule of events for the May 5th through 7th weekend and had made reasonable estimates of the various *quantities* of meals, rooms, etc. Steve Tutko, who is, as most of you know, one of the nicest and smartest guys around, made intelligent suggestions. I watched.

Now that the hotel arrangements are largely finalized,



**Paper Artifacts?-
Welcome (to the next
Millennium!):** This turn-
of-the-last Century
postcard is an example of
"ephemeral" artifacts - not
everything is made of
stone or bone in our
business...

we need to move on to another phase of Conference preparedness. We need to start preparing for SWFAS' reception of these 200 or so people from around the state who will be descending on us.

Inside this Newsletter

- 1 FAS2000:** Are YOU ready (and willing) to help...?
- 2 Millennial Speculations:** Calusa Music, Fashions and Other Concerns: Read Dr. Robert Gore... Part Two
- 6 The Craighead Laboratory:** A History - by Art Lee - Installment Two...

We have in place various chairmen and volunteers to handle the reception and checking in of the delegates, the operation of audio-visual, the timing of papers, and other vital tasks. All you chairmen, I (the overall Conference Chair) would like to see you at the next (January 12th, 2000) SWFAS Board meeting. Come prepared to discuss plans for each of your assigned duties or activities and what help you will need from the

rest of us to accomplish your mission. Other people - please volunteer to help - it'll be fun! I think we're well on-track and ready to go with this!

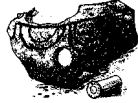
LIKE THE NEW LOOK - I HOPE?

Your acting editor has been taking lessons on how to create a newsletter from scratch (no more templates!) I figured the start of a new Millennium was a good time to inaugurate this...

THE DATEBOOK

January 12th - SWFAS Board of Directors Meeting, Hampton Inn, Bonita Springs, 6:30 PM

January 19th - SWFAS General Meeting Bonita Spring Community Center, downtown Bonita Springs, 7:30 PM



POTSHERDS AND

POTSHOTS... AN ONGOING SERIES BY ROBERT GORE

SPECULATIONES ESOTERICAE CALUSIARUM. II.

Continuing our speculations into the Millennium, let's consider Calusan aesthetics. Available archaeological and historical data make this simple - there almost isn't any. But soft! - what we consider aesthetically pleasing, and where it should appear (as opposed to what the Calusa did) are worlds, cultures, and centuries apart. For example, ceramics recovered from the numerous middens assigned to the Calusa (sensu lato) seem stolid, sparsely decorated, boringly unimaginative - but solidly utilitarian. No Weeden Island or Safety Harbor artisans they. Some carved bone artifacts (hair pins) are mildly decorated with simple hatchings. Shell artifacts are equally numerous and equally unaesthetic to our eyes. Fractured and punctured molluscan shells (and imported stones), used as tools or

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utensils and occurring in throw-away abundances, probably precluded ornamentation -- how beautiful or attractive does a hammer, drill, scraper, scoop, or net weight have to be? If the user didn't like the one in hand there were always thousands of others available -- or so the middens seem to indicate. No warranties attached -- none needed.

Metal they did have -- particularly gold from Spanish ships. But, other than hammering out some breastplates, Calos purportedly kept most of it in a pit in the ground. Not a bad idea. Where and on what could he, or any aboriginal thief, spend it anyway? Moreover, he and his loyal "subjects" were happy to trade it to Menendez de Aviles' soldiers for things having real worth -- playing cards, hawk-bells and mirrors. Goldsmithing, and the famous golden tablets hammered from Spanish coins, did not appear until the sun was setting on the Calusan empire, and in any case seem to have incorporated stylized Christian motifs. We'll sermonize on that subject in a future article.

The aesthetics of Calusa apparel is somewhat more certain. Historical descriptions suggest that palm-frond briefs and Spanish moss skirts were the fashionable norm. The Lucayan Taino supposedly named the Floridan peninsula "Cautio" in reference to the aesthetic little palm-fiber tails that hung down from the peninsular-dweller's breech clouts

About SWFAS

The directorate: President Wayne ("Bud") House, first vice president Don Taggart, second vice president Betsy Perdichizzi, membership secretary Brenda Hamilton, treasurer Jack Thompson, recording secretary Jo Ann Grey, directors Valerie Flanigan, Sue Long, Dottie Thompson, Jo Ann Grey, Charles Dugan, Annette Snapp, Tom Franchino, John Beriault and Charlie Strader.

The committees: Field: Beriault, 434-0624; Hospitality: position open; Membership: Brenda Hamilton; Publicity: Dottie Thompson, 597-2269; Sales: Valerie Flanigan, 262-8394; Finances, Jack Thompson 597-2269, 774-8517; Lab: (774-8517), Art Lee, 261-4939, Walt Buschelman, 775-9734, Jack Thompson, 597-2269.

To Join: Address your check to the Southwest Florida Archaeological Society, P.O. Box 9965, Naples, FL 34101. Dues are: Individual \$20, Individual Sustaining \$50.00, Family \$35, Student \$15.

Any questions, comments, contributions to the Newsletter: John G. Beriault, acting editor, P.O. Box 9074, Naples, FL 34101-9074 or Email to: JGBeriault@aol.com.

THIS LITTLE BIT OF SPACE HERE GIVES ME A CHANCE TO RESPECTFULLY (AS ALWAYS!) REQUEST ADDITIONAL CONTRIBUTIONS TO THE NEWSLETTER. DON'T REST ON YOUR LAURELS (THEY'LL GET TIRED!) SEND ME SOMETHING I AND YOUR FELLOW FRIENDS AND MEMBERS WILL ENJOY READING! REMEMBER TO ATTACH TO AN EMAIL (IF YOU HAVE EMAIL!) OR PASTE INTO THE BODY OF AN EMAIL MESSAGE. SEND TO jgberiault@aol.com THANKS!

(never mind that "cautio" sounds suspiciously close to "cauda," the Italian word for "tail"). Looking past the stilted poses drawn by European artists from second-hand information, the body coverings (assuming they were accurately portrayed) have a simple and eminently utilitarian charm. More recent artwork has suggested that the Calusans went around naked from time to time, based on historiography. Maybe. But it must be remembered that aboriginal "nakedness" was in the eye of the overdressed Spanish beholder, and ran the gamut from merely bare-breasted women and breech-clouted men (not all that unusual in the New World) to truly stark-bare, buck-ass-nekked adults and children, as the Crackers would say. Again, not all that unusual in the warmer parts of the New World -- but certainly a new idea for the cold-temperate Spaniards (Spain's average latitude is 40 degrees N, the same as New Jersey).

Looking at the practical side, the aesthetics of decorative palm fronds and Spanish moss probably did little to alleviate the hordes of biting arthropods that inhabited the Calusan environment, although any body covering might offer a first line of defense. On the other hand, such apparel also easily provided verminophilic hiding places. Chiggers, for example, thrive in Spanish moss, and lice and fleas find comfort in almost any kind of apparel. And while repellents or obstructants may have been the second line of defense, these were temporary at best.

Smoky fires worked only if you sat next to, or down wind from them; bear grease and fish oil emollients washed or sweated off. Thus, one wonders: Were there, in fact, repellent ointments of unknown concoction from plant or animal? Was any such knowledge a household word? Or held cryptically by the shamans? No data survive.

In this matter, of course, the Europeans had a slight advantage. Heavy woolen clothing (body odor notwithstanding) did interdict flying-biting insects, at the cost of additional perspiration, and the harboring of fleas and lice. But inasmuch as bathing was not a socially acceptable European custom at the time, body vermin were probably just another annoyance to soldier and friar alike. It was one thing they shared in common.

Clothing, and its aesthetics, may even have been mostly an adult cultural norm. There is, for example, parallel evidence from other tropical aboriginal societies that children remained unclothed until they approached the age of puberty, at which time girls began wearing skirts, although boys often waited until their own rite of passage. In fact, based on the chroniclers, adult clothing in many instances seemed to

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function more as adornment and statements of social rank than protective covering. Aboriginals apparently "put on the Ritz" only when visitors came to town. Calusan aesthetics included bird feathers, mammal furs, and blowfish earrings, all very much the "in thing" in southwestern Floridan societal circles. Body paint and tattoos added attention-drawing embellishment. But as to what all these ornamentations signified, and when they were used, we haven't a clue.

Historical data also indicate that some apparel was donned for ceremonial occasions. That's logical. Raiment and ritual, as any Spanish Renaissance bishop or cardinal would have agreed, not only shows respect to the governing deity, gets his attention, and puts him in a propitiatory frame of mind, it also solidifies the solemnity of the ceremony while impressing the congregation as well. Again, questions partially or completely unanswered remain: What was worn by the Calusa, when, and why? Existing historical descriptions of Calusan rituals by the friars and soldiers are derogatory and, anthropologically, nearly worthless.

One aesthetic we can be sure of is that the Calusa knew how to throw a party. Pedro Menendez de Aviles and his retinue were treated to a Calusan largesse that included seafood and game in abundance, with an accompanying chorus of Calusan

girls singing in multipart harmony. Menendez de Aviles, ever the stickler for diplomacy, then repaid "Calos" and his lieutenants in kind by inviting them to a quiet dinner on board his ship. Given that the Spanish menu probably included such tasty items as vinegary wine, rancid olive oil, stale or weevily biscuits, heavily salted pork and fish, and various kinds of beans, it must have been a truly unique gastronomical experience for the Calusans. TUMS hadn't been invented yet -- but self-purging was a fact of life. Here's where caseena, the black drink, may have come in handy. . .

What about music? Apparently the Calusa had simple drums, and their fondness for Spanish hawk-bells, alluded to previously, certainly suggests an appreciation for musical rhythm, however primitive it might have been. Turtle-carapace rattles, hard or ratcheted sticks, strings of shells (e.g. Anomia and Pododesmus, the so-called "Jingle shells") and many other bivalves might have served the same purpose. Moreover, not every drilled Ark Shell need be a net weight. For louder sounds Queen Conch (Strombus), Horse Conch (Pleuroploca) and Helmet Shell (Cassia) "trumpets" crawled abundantly through the estuaries. It would be curious if the Calusa did not use them. It would also be curious if they did not possess simple whistles or other flute-like noisemakers, made perhaps from deer tibia or hollow bird bones. The Lakota Sioux, for example, made wedding whistles from eagle bones

and their society was comparatively less complex and more mobile than the Calusa. But such fragile bone-pipes may not have preserved well in Calusa middens. Many Central and South American aboriginal societies also made simple effigy ocarina-whistles from clay, but as far as I know nothing like these have been found in Calusa middens. Nor need any of these necessarily have to carry a tune -- just providing a "Joyful noise" might be enough. Speaking ex cathedra from the Millennium throne I can safely state that even a two-toned clay ocarina can make a repeatable and jazzy little tune. It don't mean a thing if it ain't got that swing.

Stringed instruments are equally unknown, perhaps owing to lack of preservation. It certainly seems possible that some warrior or hunter, at one time or another, either plucked his bowstring, or ran one bow across the string of another to produce a primitive fiddle. But nobody transcribed Calusa songs--and more's the pity. Were there shamanistic or strictly ritualistic melodies, like plain chant? Were there secular songs for net-weaving, oyster-opening, fishing expeditions, going to war? How about songs of season-change? Or love songs? Or lullabies sung by Calusa mothers to sleepy or sick children? Prayer-songs against smallpox? Or threnodies? Unless the

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information reposes in the Archives of the Indies we shall probably never know.

So here's a cynical closing thought. One wonders what the girls' chorus was singing to Adelantado Menendez de Aviles and his men when the latter arrived in Calos's village that day in 1565? A song of welcome? A ritual song of supplication imploring the gods to quickly take some action against the cursed invaders? Or a song whose title was (freely translated, of course): "Behold, Our Sacrificial Victims Have Finally Come. - ."

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Archaeology on the Web

By Linda Ballou

Cruise the Caribbean Archaeology homepage and discover how much more there is to these island nations than sandy beaches and pina colodas. Hosted by the Florida Museum of Natural History, the site brings together in informative and entertaining fashion material on Field Research, Museum Collections and the Bullen Bibliography of Caribbean Archaeology.

Information on this web site has been compiled by William F. Keegan, Associate Curator of Caribbean Archaeology at FLMNH. Click on the fat bellied

body of a Chican bottle to see reports of projects ranging from Earthwatch Expeditions on the Turks and Caicos Islands to a field season in Grenada or the exploration of a site in Jamaica.

Dr. Keegan and other researchers highlight research methods, findings and conclusions in field reports that are amply illustrated with maps and photographs. A 1997 Earthwatch Expedition to Ile a Rat in Haiti featured the excavation of a nearly complete Chican bowl dating to AD 1200-1500. Keegan describes both the skillful care taken by a surgeon volunteer and the thrill of anticipation he experiences as the artifact is unearthed from the rocky Haitian soil. SWFAS members Reed and Barbara Toomey, who worked as volunteers on some of the projects, turn up in several references and photos.

The list of Collection Sites in the Greater and Lesser Antilles could be improved with the addition of more photo illustrations. A single photo of Saladoid adornos from a Grenada collection is the only picture included with the list.

Other topics linked to this site include information about the new Journal of Caribbean Archaeology, a paper on The Native Peoples of the Turks and Caicos, Keegan's entertaining article on zombies, and a series of articles on Christopher Columbus which originally appeared in the magazine Vista.

Caribbean Archaeology's well designed and highly readable homepage is located at www.flmnh.ufl.edu/anthro/cari barch

A WEEKEND IN RUINS

by Betty Anholt

Dr. Michael Moseley was a featured speaker at the recent Archaeology of the Americas Symposium held in Orlando. His talk was entitled Weathering Change: The Dynamics of Andean Art, Empire and Climate. A professor at the University of Florida, Dr. Moseley has worked at numerous sites in this hemisphere, particularly in Southern Peru as a senior scientist (since 1980) and Project Director (1989-1992). He holds degrees from the University of California, Berkeley, and Harvard University.

Climatological effects on cultures are only recently being recognized as significant determinants in how a nation or empire prospers, survives, or fails. From 1100 AD to 1500 AD a protracted drought enveloped Peru. It correlates to the pueblo drought in the southwest US, and to the warm period in Europe, and appears to be an example of a global climate oscillation.

At that time the two largest native empires in South

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America, the Inca and the Chimu, were rivals. Both civilizations were wealthy because of their agricultural resources which sustained these imperial nations with fine arts and architecture, with economic and political power. The Inca were a highlands civilization, the Chimu controlled the coastal desert west of the Andes.

Cuzco, the Incan capital, is framed by two streams. It featured marvelous masonry, native costumes of special status, and artisans famous for their fine work--the women for their textiles and men for goldwork. The Chimor capital city, Chan Chan, was also filled with artisans, and was widely decorated with maritime friezes. Their most important god was their sea god, as they fished extensively in their reed boats. The Chimu had a hierarchical society with god-kings, practiced girl sacrifices, and the city had extensive tombs rich in art treasures such as their goldwork. Many of these tombs have been "mined" on a regular basis--looted of their treasures--especially between 1600 and 1850.

When the drought struck in the twelfth century, the two empires reacted very differently.

In the Andes, 90% of the rain that falls runs off to the eastern side of the mountains, eventually becoming a part of the Amazon complex. The other 10% drains toward the west coast. The

rainfall civilization of the Inca adjusted to less rainfall, an average shortfall of 10-15%, by going higher up their misty mountain slopes. They also concentrated on better-watered eastern slopes to find adequate water. They reclaimed land by terracing, making both small individual and large imperial fields. The high city of Machu Picchu is a response to drought. The Incan population remained steady or even grew, although competition increased with the movement of people, produce, and information.

Food storage systems were built high on hillsides, constructed so that the wind would circulate through vents under the floor. At such high elevations, stored potatoes or maize were naturally refrigerated. There might be only one good harvest in three or four years, leading hilltop communities to be fortified. A highway system which extended 40,000 kilometers, and impressive suspension bridges, connected the empire.

The Chimu though, were in the desert. Going higher was not an option for them, and the 10-15% decrease in rainfall meant a 36-54% decrease in run-off from the mountains, their water supply. Their country was arid except during El Nino events, which could be catastrophic. They increased their water efficiency in numerous ways-- with large walk-in wells complete with stairs down to water level, reservoirs, canal engineering, and sunken gardens toward to the

coast where brackish water was sufficient for irrigation.

They conquered neighboring nations along the coast and ran canals to those rivers. But a canal in a tectonically active area is fragile. After earthquakes canals were destroyed, sometimes offset, collapsed, or even tilting uphill. Sugar cane fields were abandoned, population declined as much as 50%, and the Inca conquered the Chimu. Their artisans were taken to Cuzco and the coastal empire was dismantled.

By 1500 the climate again oscillated, ameliorating the Andean drought. In Europe the Little Ice Age descended. But the Spanish had arrived in South America. The Andean societies never recovered from these twin disasters, first the drought and then the Europeans. Climate makes a society vulnerable to change, and this drought made Peru the loser, Europe the winner.

HISTORY OF THE CRAIGHEAD LABORATORY: PART 2

by Arthur R. Lee

A Window on the Lab

No mention was made at that meeting of the alteration that

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greeted SWFAS members' eyes when next they visited the structure: most of the front wall had been tom out to make room for an immense window, which posed a security threat and - fully as important - removed a third of the available wall storage space. Though SWFAS members were critical at the time, the window is handsome and has served to give thousands of school children, and adults, a glimpse of a serious side of archaeology.

No one argued with other changes that were made by the Friends of the Museum organization to give the building a South Florida look - addition of a false aluminum roof and attractive siding - nor with the air conditioning and fluorescent lighting it installed. Though there were delays, the bulk of the work was essentially completed by year's end.

On January 21, 1988, SWFAS was given official permission to go to work on the interior, and volunteers put in some long hours. A SWFAS carpenter installed new wall panels and an additional layer of plywood flooring for strength; joists were moved to accommodate the new lighting system and members put up new ceiling panels. Jack Thompson, with his engineering skills, rescued volunteers baffled by the problem of matching beveled ends of ceiling trim. A ditching machine laying irrigation pipe on museum grounds was shanghaied into digging a channel

for plastic piping tapped, without ceremony, into a potable water main. The drying rack was installed and screened drying trays were fabricated by Walt Buschelman and Art Lee.

Charlie Strader's pickup truck was drafted to haul a miscellany of Museum furnishings that had taken up residence in the building to and from temporary storage to permit the interior work, including installation of the counter top, to be done by SWFAS volunteers. The storage space was donated by Bill Jones of Tamiami Builders.

A major part of SWFAS' contribution to the renovated museum complex was a replica Indian mound, erected north of the lab. The creation consisted of a heap of dirt on either side of a wooden walkway, one formed around a plastic-faced box within which John Beriault had laid deposition layers with artifacts as they would have been exposed by an archaeological excavation. Despite days of unseasonable rains, the creation was rushed through to completion in time for the Museum's official opening February 15, 1988. (Rain water that seeped into the enclosure ultimately caused weeds to sprout and flourish in the cutaway display, forcing its removal and the elimination of the "Indian mound").

The lab's turn to be officially opened came Sunday, March 6, with the installation of a plaque containing a picture of the

late Dr. Craighead, the memento of a banquet offered by the Naples community some years before to honor the distinguished scientist. Present were his widow, Carolyn, then in her 90s; sons Frank Jr. and John, themselves well known for their work in zoology, and daughter Jean Craighead George, an award-winning author. (Mrs. Craighead was to become an occasional visitor to the lab, stopping in the course of walks around the Museum grounds with a companion which continued until her death in April, 1993, at the age of 103.) The preceding Tuesday evening, March 1, a score of SWFAS members and county officials had met at the lab over coffee and sandwiches to observe the first anniversary of the contract giving the society use of the building.

(A progress report published that month noted that, pending the construction of permanent shelving and racks of drawers, the lab would use metal shelving, surplus to the Museum. Eleven years later the metal shelving is still in place, the permanent storage yet to be fabricated.)

WE HAVE A NEW SLATE OF OFFICERS!

We are proud to announce that a new slate of officers and directors has been proposed for

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the consideration of the general membership at the January 19th, 2000 meeting of the Society. Hopefully, these candidates will meet with general approval as the coming year will be a challenging one for our group as we attempt to host the FAS2000 Conference for the Florida Anthropological Society. The candidates for office are:

President: John Beriault

1st Vice President:

Betsy Perdichizzi

2nd Vice President: Don Taggart

Treasurer: Charlie Strader

Membership Secretary:

Charlie Strader

Recording Secretary:

Jo Ann Grey

New Directors: Steve Tutko, Sue Long, Dorothy Thompson, and Jack Thompson

RANDOLPH WIDMER TO SPEAK AT THE JANUARY MEETING

Dr. Randolph Widmer will be the featured speaker at the January 19th SWFAS general meeting. Many of us have known and worked with Dr. Widmer (who likes to be called Dolph) for several years. We account ourselves lucky to know him and his wife, physical anthropologist Rebecca Story as personal friends and to have learned many things though his firm guidance and unfailing friendship during several field schools and projects on Marco Island and Shell Island at

Rookery Bay. Dolph plans to speak to us on work he has done at Las Sepulturas, a Mayan priestly (?) suburb or enclave outside of Copan in Honduras. A number of SWFAS members have visited this ruin complex. Dolph's talk promises to be as fascinating as all his talks invariably are!

SWFAS PICNIC A FINE AND SUNNY SUCCESS!

Sunday, December 12th began on a slightly ominous note. Formations of slightly gray and rainy-looking clouds began to bunch up early in the day. There was the suspicion none wanted to speak aloud, that rain might make its appearance known and felt! All of us reluctant doom-and-gloomers were pleased to be wrong. Things cleared up; the temperatures stayed in the mid-seventies; what clouds there were stayed white and fluffy. The grounds of the Collier County Museum (site of the picnic) were well-groomed and went beyond park-like, idyllic would be the word we would use to describe the next several hours of visiting with old friends, catching up on each others' lives, and, yes, eating!

The food was wonderful! – and everyone contributed “pot-luck”. A fine time was had by all! Thanks must go to Ron Jamro, director of the Collier County Museum for his permission to use the grounds. Thanks especially to David Southall, who not only is directly involved with the

maintenance of these grounds, but was kind enough to chaperone us that day. Thanks also to Art Lee and his dedicated staff of SWFAS members who opened and manned the Craighead Laboratory, allowing us to make a tour of the really fine facility your Society maintains there. And finally, thanks to Y'all, who are the membership and soul of this organization! Your participation perpetuates and makes worthwhile the involvement and pleasure we all derive from this fine group!

CRAIGHEAD LAB REPORT

by Ella May Ablahat

Art Lee and Jack Thompson spent some time at the Robert's Ranch doing strategic planning for the eventual completion of this as a working ranch and museum.

During the SWFAS picnic members took advantage of the time to visit the Craighead Lab and receive information on the workings of the lab and the processes used to further the study of the Calusa life-style.

December was a slow month work-wise, still waiting to organize the collection of archaeological items from the warehouse where they are being temporarily stored while

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awaiting transfer to a more easily accessible location.

The next millennium will bring more interesting finds to the study of the history of South Florida but certainly no end to the rich archaeological work ahead of us.



